Pilkington Mayor, &c.

Martis xvi. *die April.* 1689. *Annoq;*
Regni Regis & Reginæ WILL.
& MARIÆ *Angl.* &c. *Primo.*

THis Court doth desire Mr *Mariott* to Print his Sermon Preached at *Guild-Hall* Chappel, on *Easter-Day* last, before the Lord Mayor, and Aldermen of this City.

Wagstaffe.

Imprimatur.

April 26. 1689.

Carolus Alston, R. P. D. *Hen.* Episc. *Lond.* à Sacris Domesticis.

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A

SERMON

Preached before the

Right Honourable

THE

Lord Mayor

AND

ALDERMEN

OF THE

CITY of *LONDON.*

At GUILD-HALL Chappel, on *Easter-Day*, 1689.

By *THO. MARIOTT*, M.A. and Rector of *Little Canfield* in *Essex.*

LONDON,

Printed for *Walter Kettilby*, at the *Bishops-Head* in St. *Paul's Church-Yard*, 1689.

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TO THE

Right Honourable

Sir Thomas Pilkington, Kt

Lord Mayor

OF THE

CITY of LONDON.

My Lord,

AS your favourable Acceptance of this Discourse was more than I could reasonably expect, being conscious to my self of my own Weakness; so, your Command is the only reason of its appearing in publick. There is sometimes a Resurrection of the Body Politick, *when it hath been as it were dead and buried* under Oppression and Tyranny, *which our Nation (through the Infinite Mercy, and by the*

Almighty Power of God) hath lately Experienced; a Mercy not only above our Deserts, but Hope: of which I am assured, not only your Lordship, *but all* The Protestants *are deeply sensible; and for which they are heartily thankful. But it is another Resurrection which is here treated of, the Resurrection* of the Saviour of Mankind, *and of our own Bodies by vertue of his: no circumstantial, indifferent point, but the great Fundamental of our Christian Religion, and in that respect (I hope) of more general use. That you may have part, with all good Christians, in the Resurrection at the last Day to Immortality and Glory, and Enjoyment of your Lord in Everlasting Bliss, is, and always shall be the Prayer of,*

My Lord,

Your most obliged
and obedient Servant,
THO. MARIOTT.

A SERMON

Preach'd before the

Lord Mayor, &c.

JOHN XX. 9.

For as yet they knew not the Scripture, That he must rise again from the dead.

THese words are part of the *Gospel* appointed by our Church, for this Day; guiding us to speak concerning the lofty Mystery of Christ's Resurrection; *Easter-Day* being kept by our Church, as a solemn Festival Day, and day of Rejoycing for the Miracle of Christ's rising from the dead. Among our Festivals this seems to carry the brightest splendour of Antiquity upon it, it having been the practice of the Church from the Apostles days downward, to keep this day in a more than ordinary solemn manner.

manner. It is the opinion of no mean Divines, that what the Apoſtle ſaith to the *Corinthians*, 1 Cor. 5. 7, 8. *Let us keep the Feaſt*, doth look to the ſpecial and Religious Solemnization of the Feaſt of *Eaſter*, having immediately before made mention *of Chriſt our Paſsover*.

Great difference there was among the Primitive Chriſtians about *Eaſter*, but this, concerning *the time, not the thing*. Some kept the *Paſsover*, or *Eaſter*, at the ſame time as the *Jews* kept theirs; others afterwards, ſo that this occaſioned no ſmall ſtir in the Church: yet here it may not be unworthy of your obſervation, that although they differed in their Opinion and Practice, concerning this particular, the Eaſtern Church keeping *Eaſter* with the Jews before the *Spring Solſtice*, the Weſtern Church after the *Spring Solſtice*, or *Equinoctial*; they did not in the early days next the Apoſtles, ſeparate from each other, but, as occaſion ſerved, Communicated together. This point was in *the Council of Nice* determined, that the Chriſtians ſhould not ſymbolize with the *Jews*, nor with them keep the Paſsover before the *Spring Solſtice*, or *Equinoctial*, which was afterwards confirmed by the *Synod of Antioch*, and ſo this difference was compoſed. *And I pray God ſend us as happy a compoſure*

Of the time of keeping *Eaſter*. Vid. *Epiphan. cont. Hæreſ. lib. 3. Tom. 1. cont. Sect. Audianorum.*

Syn. Antioch. Can. 1.

poſure of theſe unhappy differences at this day among Proteſtants, as there was in the Primitive Church of the difference relating to the Feaſt of Eaſter. By what hath been ſaid of this early difference in the ancient Church, concerning the time of keeping *Eaſter*; it is ſo much the more evident, that it always hath been the practice of the Univerſal Chriſtian Church, to keep *Eaſter Day* with a ſpecial Solemnity, in memory of Chriſt's Reſurrection.

It was no ordinary Piety, ſtrictneſs, devotion, with which the Primitive Chriſtians were wont to keep this Solemnity, by extraordinary faſting ſometime before, the better to humble their Souls for their Sins, and prepare them for ſo joyful a Feaſt; and great things do they ſpeak of this day. A Great Council calls it, *The great Sabbath.* *Gregory Nazianzen* calls it, *The Feaſt of Feaſts, and Solemnity of Solemnities, as much excelling the reſt of the Feaſts, as the Sun doth the reſt of the Stars.* And in the ſame Oration calls it, *the greateſt of days.* S. *Chryſoſtom* goes ſo far as to tell us, that this Solemnity is not only a Feaſt on Earth, but a Feaſt in Heaven. *To day* (ſaith he, ſpeaking of *Eaſter-Day*) *there is Joy on Earth, to day there is Joy in Heaven*: And he gives this reaſon of it, *For if there be Joy in Earth*

Syn. 6. in Trullo. Can. 90, 91.

Greg. Naz. Orat. 42.

S. Chryſoſt. Tom. 5. Serm. 34. de Reſur. Chriſti.

and Heaven, for one Sinner that repenteth; how much more will there be Joy in Heaven on this Day, when the whole World *was extorted out of the hands of the Devil?*

From the Birth of Christ, the World began to expect great things from a person so born and attended with such notable Signs and Wonders; and still as he grew up, and gave Evidence of his Vertue and Power, the expectations of men were more raised and strengthned: But when he began to Preach, and work such mighty Miracles as he did, how must Mens Hearts be affected and filled with hopes of great designs to be carried on by such a Person? but see how the Scene was altered; a little while was it, and he on whom all their Eyes and Hearts were fixed, was betrayed; by the vulgar abused, by the Governours condemned, by their Instruments Executed, his Hands and Feet nailed to the Cross; the Sun was under a Cloud, the object of the Worlds Hopes and Joy expired, gave up the Ghost, died, was buried, and lay for a while in the Grave, as other weak frail Mortals. What a disappointment this was, and how they did lament it, you may partly see by the Speech
Lu. 24.21. of the two Men going to *Emmaus*, *We trusted*

that

that it had been he which ſhould have redeemed Iſrael; and beſides all this, to day is the third day ſince theſe things were done: by which it doth appear, how the Friends of Chriſt were pierced in his piercing, and their hopes buried in his Sepulchre. *Bleſſed Day* was it now when the Lord aroſe, the *Sun*, though ſet a while, appeared again: a new Face came upon the World, the Enemies were brought under a Cloud, the Diſciples and Friends of Chriſt revived, their hope before (as it were) dead and buried, was again raiſed together with their Lord and Maſter, who roſe again, according to the Scriptures, though for a while, even the Diſciples themſelves underſtood not thoſe places, which ſpake of his Reſurrection. *For as yet they knew not the Scripture, That he muſt riſe again from the dead.*

As to that part of the Text which relates unto the Diſciples not knowing the Scriptures, at that time which referred unto Chriſt's Reſurrection: We might from thence draw ſeveral Obſervations not unuſeful for us, but that we purpoſe to apply our ſelves wholly to the point of the Reſurrection, the proper ſubject of the Day; concerning which, we conſider three things.

I. *That according to the Scripture, Christ was to rise from the dead.*

II. *That Christ did truly and really rise from the dead, according as the Scripture had foretold*: for this is that which Saint *John* believed, and which he doth designedly prove in this place.

III. *That there was a necessity Christ should rise again from the dead*; which you have in the word *must*: for so the Scripture did declare, that he *must* rise again from the dead.

I. The first thing we enter upon, is to show, *That according to the Scripture, the Messiah was to rise from the dead.* The Types in Scripture are many to this purpose. So long ago as *Adam* this was typified, of whom we read, that soon after his Creation he was cast into a deep sleep, whilst the Woman was taken out of his side, and then *awaked again*: Thus the *Second Adam Christ*, of whom the first was a type, slept the sleep of Death, and sleeping, his side was wounded, whereout came Water and Blood (which gave being to his Spouse the Church) and then after a while he *awoke*, revived, and rose again.

You read how *Isaac* was laid upon the Altar with the Wood: Now *Abraham*'s Sacrificing his Son thus in Will, was a type of God's giving his

his Son to be a Sacrifice in very deed: but *Isaac* for all this, came off, and was preſerved alive; a Figure, *that our Isaac the Lord Jeſus*, though really ſacrificed, yet ſhould riſe again, and Death ſhould have no power over him.

Many were the Conflicts of *Sampſon* with the Philiſtins, vanquiſhing them time after time; of whom we read how he carried away the Gates of *Gaza*, Poſts and all, up to a high Hill; in all this a type of Chriſt, who was to have many ſharp conflicts with the World and the Devil for us, and that he ſhould at the laſt, carry away the Gates of Hell and Death, that none could hold him. Sad was the condition of *Jonas* when he fled to *Tarſhiſh*, when followed with a Tempeſt, when caſt into the Sea, when in the Jaws of the Whale, when in the Whales Belly, but yet he gets out in a ſmall time, and appears again upon dry land. What was this but a type of Chriſt coming to *Tarſhiſh* in his Nativity, followed with a perpetual and dreadful ſtorm in the Ocean of this World all the while he lived, ſwallowed up of Death, lying in the Grave, and riſing again the third day? Truth it ſelf ſo expounds it, we may believe him.

Beſides which Scripture-types, many are the

Scripture-

Scripture-Prophecies that Chriſt ſhould riſe from the dead. The firſt Scripture which gives notice of a Chriſt, doth not only mention him as ſuffering and dying, but as riſing, and victorious. Gen.3.15. If *Thou ſhalt bruiſe his heel*, noted his ſufferings; yet, *He ſhall bruiſe thy head*, was a Prophecy of his Victory, and made good when he roſe from the dead. When the Patriarch *Jacob* bleſſed his Sons, he thus Propheſieth concerning *Judah*, Gen.49.9. Judah *is a Lions Whelp, from the prey, my Son, thou art gone up, he ſtooped down, he couched as a Lion, who ſhall rouze him up?* *Judah* was the Tribe of which Chriſt came; and here is, even by the Confeſſion of the Jewiſh Doctors themſelves, a Prophecy of the Meſſiah: *Chriſt* it is that is here reſembled unto the Lions Whelp: in that it is ſaid, he ſtooped down, he couched, therein is ſet forth his ſuffering, when he bowed the Head, and gave up the Ghoſt: but this *Lion* is rouzed, and there's the Prophecy of his Reſurrection, and in that it is ſaid, *Who ſhall rouze him up?* thereby is noted (as *Iſidore* expounds) that no Man ſhould do this but himſelf. *Iſid. Hiſp. Com. in Gen.* When *Balaam* Propheſied of a *Star* that ſhould ariſe out of *Jacob*, he plainly foretold, not only the ſetting of this Star in his Paſſion, but the riſing of it again when he came

out

out of the Grave. And if the Book of *Job* was written by *Moſes* (as the learned conclude) then *Job*'s ſaying, *I know that my Redeemer liveth*, is another Prophecy out of *Moſes*'s Writings concerning Chriſt's Reſurrection. Vid. *Armach. Annal. p.* 17. ſeveral teſtimonies.

From the Writings of *Moſes* let us proceed to the Book of the *Pſalms*, where, *Thou art my Son, this day have I begotten thee*, is undoubtedly a Prophecy of the Reſurrection of the Meſſiah; for ſo Saint *Paul* interprets it, and ſhows, that hereby was declared and manifeſted, on the day of his Reſurrection, That *Jeſus* was the true and eternal Son of the moſt high God. And, as when it is ſaid, *He ſhall drink of the brook in the way*, his Sufferings are foretold: So, when it is ſaid, *He ſhall lift up the head*, his Reſurrection is ſignified unto us. And again, *Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy holy one to ſee corruption*, is a clear place to this purpoſe; for *David* cannot herein ſpeak of himſelf, who died and ſaw Corruption, as others; but he doth foretel how Chriſt, that holy one, ſhould not lie in the Grave till he ſaw corruption, as others: nor his Soul continue in Hell, but his Soul ſhould be brought back, and united unto his Body, and his Body raiſed out of the Grave. And in another place, where the Act. 13. 33. Pſ. 110. 7. Pſ. 16. 10.

Pſalmiſt

Pſalmiſt ſaith, *I am as a man that hath no ſtrength*, thereby is noted the ſuffering of Chriſt, and his lying in the Grave; but then the following words, *free among the dead*, do ſhow his riſing again from the dead; for he is ſaid to be free among the dead, becauſe he could not be holden of death, as St. *Cyprian* expounds it.

S. Cyp. in Symb. Apoſt.

The Prophet *Iſaias* in many places ſpeaks of Chriſt's Reſurrection; for whenas he brings him in born in this manner, *Unto us a Child is born, unto us a Son is given*, and then afterwards ſaith, that *Of the increaſe of his Government and Peace there ſhall be no end*: he doth ſuppoſe his riſing from the dead, for had he continued in the Grave, there had been an end of his Government; and therefore did he deſcribe him by the name *Wonderful*, not only in reſpect of the wonderfulneſs of his Nativity and Death, but becauſe of the wonderfulneſs of his riſing out of the Grave. And when the ſame Prophet, having ſpoken at large of his Sufferings, his Death, and Burial, doth tell us, that notwithſtanding all this, *he ſhould ſee his ſeed, and prolong his days*; it hath a neceſſary reference to his Reſurrection. Nay, ſo punctual are the Writings of the Prophets, that they foretel the very time when Chriſt ſhould riſe, even on *the*

Iſa. 9. 6, 7.

Iſa. 53. 10.

third

third day. After two days will he revive us, in the third day will he raise us up, and we shall live in his sight. And in that the Prophet speaks in the plural number, it refers to those also who did rise with Christ, and attended upon him for the greater Solemnity of this day. By all which we see, that according to the Scriptures, Christ was to rise again. I proceed now to Hos. 6. 2.

II. The second point, which is to shew, *That Jesus Christ the Son of the Virgin* Mary, *who was Crucified and Buried by the Jews, did most really and truly rise again from the dead, according as these and many other Scriptures had foretold.* Let us see what Witnesses we can produce to prove this. The very same day he rose, he appeared several times to several persons. First to *Mary Magdalene*, then to *Mary Magdalene* and the other *Mary*, as they were going together from the Sepulchre, then to the two Disciples going to *Emmaus*, then unto St. *Peter* alone by himself, then unto the Disciples as they were together, *Thomas* being absent. To these add his Apparitions at several other times. Eight days after his Resurrection, he appeared to his Disciples, *Thomas* being present: After this to seven of his Disciples as they were fishing at the Sea of *Tiberias*: Again unto the eleven Disciples as they were upon a Mount of *Galilee*.

He appeared unto above five hundred of the Brethren at once, after that he was seen of *James* apart. The day of his Ascension he was seen to the Apostles on the Mount of *Olivet*, when he was taken up into Heaven; Lastly, He was seen of St. *Paul*: and these were Witnesses chosen before of God to bear record of his Resurrection, as St. *Peter* tells us. True Witnesses were they, no Deceivers, as the Keepers of the Sepulchre falsly reported, saying, *His Disciples came by night, and stole him away whilst we slept.* See what an unhappy Dilemma St. *Austin* doth run these Keepers into: either it was false that they slept, and so, Liers are not to be believed: or it was true, and then how could they tell what happened? Foolish madness, if they were awake, why did they suffer it? If they were asleep, how did they know it? Enough is there in the story to evince their Falsity, and to clear the Disciples Innocency. And in that Christ was not seen to one alone, but to several together, even to a great multitude, it shows they could not be deceived in this matter. If any one shall say, these were his Disciples and Friends, and therefore their testimonies not full enough to settle our Faith in this point, to these we might add the testi-

monies

monies of Enemies. Let *Pilate* be the first, who was the Man that delivered him to the Jews to be Crucified; for after these things thus passed in *Judea*, *Pilate*, who was Governour of *Jerusalem*, under the Roman Emperour, wrote Letters unto *Tiberius* (in whose Reign Christ was Crucified) wherein he advertised the Emperour of the Death of Christ, of the manner of it, of the Miracles he had done in his Life, as also of his Resurrection, to the end that he should advise and determine, whether Christ should not be held as a God, and worshipped as a God. So that here is the testimony of *Pilate* to the Resurrection, who, no doubt, being their Chief Governour, had the best means to inform himself of the truth. To this add the testimony of the Watch. These, most likely, were choice busy Fellows pickt out on purpose for such a design, (as let the design be never so bad, some will be found to carry it on) and what say they? *Some of the watch came unto the City, and shewed unto the chief Priests all the things that were done.* They came, as it were, thunder struck, looking like so many Ghosts, with their hair standing an end, and tell all the story of the Angels descending and rolling away the Stone, and Christ's rising, for

Vit. *Tiberii.*

Mat. 28. 11.

this is that which was done, and this is that they tell them: which was so plain, that neither could the Chief Priests any way resist the Evidence, but only through desperate wickedness hire the Souldiers, with money, to blaze a notorious lie, to cheat the common people with. So that here is the express testimony of the Watch, and the implicit testimony of the High-Priests themselves, to the truth of Christ's Resurrection. And was not *Saul*, (afterwards called *Paul*) for some time, a notorious Enemy of Christ? yet afterwards proved he a most couragious Witness of his Resurrection? Now, though the Friends of Christ might have been supposed not to speak the truth, yet, when his most desperate Enemies witness the same, it must be acknowledged, that Christ did according to the Scripture, rise again from the dead. If such a multitude of Earthly Witnesses, Men, Women, Rich, Poor, Friends, Foes, Jews, Gentiles, be not enough; yet at least the testimony of Heavenly Angels ought to be believed. Whose are those words? *He is not here, but is risen*: are they not the words of a Heavenly Angel? and, if it may be more convincing, St. *Luke* makes mention of two Angels who assert this: though these be enough, yet

we add to these the testimony of the Spirit sent down upon the Apostles, on purpose to impower them to be Witnesses unto the Resurrection of Christ through the World.

And who can think all this should be to give testimony to a Resurrection that was not every way true and real? Some Hereticks in the Primitive Times, had the impudence so to teach, that as Christ died in appearance only, so he did rise only in appearance; it will therefore be convenient in this place to show, that Christ did truly and really rise from the dead in the very same Body, Flesh, and Bones, which was Crucified, and what ever tended to the perfection of the human nature. Those unto whom he appeared, knew him to be the same who had conversed with them before. The verity of Christ's Resurrection, doth *Aquinas* show by many Arguments, both in respect of his Body and Soul. That it was a true solid Body in which he rose, no fantastick, aerial Body, is evident, because he offer'd it to be seen and felt; now, a Spirit hath no Flesh and Bones, as they saw and felt he had. And that it was a true human Body, was evident to them all by the shape of it. And that it was the very same

Against this opinion. Vid. *Aug. lib. de Agone Christiano. cap. 24.*

Aq. p. 3. q. 55. a. 6.

to humane

humane Body in which he lived and died, he evidenced by shewing them the prints of the Nails in his Hands and Feet, and of the Spear in his side. If any wonder at this, that Christ should rise again from the dead with Scars, they are to know, that this was not for any weakness, or inability to cure them, but for the advancement of his own Glory, who therefore carries them as perpetual badges of his own Victory and Triumph. As if some valiant Man, who had received Wounds in the War for his Country, having a Skilful Chirurgeon that could cure them without Scars, should desire him so to cure them, that the Scars might remain as Badges of the service he had done his Country. The Scars would Christ have to remain also, that hereby the Hearts of the Disciples might be confirmed in the Faith of his Resurrection; and therefore shewing them to *Thomas*, he saith, *Be not faithless, but believing.* And this is so ordered (saith *Aquinas*) that the damned, at the day of Judgment, may hence perceive how justly they have the Sentence passed upon them, when they shall see him whom they have pierced. Of the humane Soul reunited to his Body, he gave Evidence, after he arose, by the Operations of it. This reality of

S. Aug. Epist. 49. quasi si quisquam vir fortis pro patria dimicans, &c.

Leo. Serm. 1. de ascensione Dom. ut non dubiâ fide, sed constantissima scientia teneretur eam naturam in Dei Patris concessuram throno, quæ jacuerat in Sepulchro.

of Christ's Resurrection in the very same numerical Body which was Crucified and Buried, with the same humane Soul united unto it, which did before animate it, is well expressed, by our Church, in the Book of Articles in these words, *Christ did truly rise again from death, and took again his Body with Flesh and Bones, and all things appertaining unto the perfection of Man's nature.* In which last words we are taught how his humane Soul was united to the same numerical Body which had been laid in the Grave; this in a special manner belonging to the perfection of the humane nature. *Eccles. Angl. Art.* 4.

This real Resurrection did Christ effect by his own power, as the Text shows, and the Scriptures foretold; for the Scriptures did not only foretel, that he should *be raised* from the dead, but that he should *Rise* again from the dead, which shows it to be *his own Act.* When the Psalmist saith, *He shall lift up the head*, it is to the same sense as those words of his own, *Destroy this Temple, and I will raise it up again.* This was the Evidence (and a sufficient one) that he was the *true Messiah*, the Son of God, and Saviour of the World. But then it is to be understood, that this was not after the *Socinian* Mode, who hold, that God the Father raised

Christ

Christ to Life, and *Christ* being restored to Life, did lift and raise his Body out of the Grave, as the Man sick of the Palsie raised himself from the Bed, or as we shall raise our selves out of our Graves at the sound of the last Trump. And they tell us, this was all that Christ could do; but if this was all, *Christ* might as well have said, Destroy this Temple, and any one of you may raise it up; for when *God* had restored life unto it, any one of them might have lifted it up, and raised it out of the Grave, and have shewed it alive. We deny not but sometimes in Scripture the Resurrection of *Christ* is attributed to the Father, and sometimes to the Holy Ghost, but it is also attributed to himself, who, as he freely laid down his Life for us, so did he, *by his own Power*, raise it up again; he was not only passive in it, but active: Nor let any object and say, What then needed the Angel to be sent before to roll away the Stone, if he could raise himself out of the Grave? for the Stone was not rolled away, by the Angel, so much to give his Body passage out, as to give his Disciples passage into the Grave, to behold the reality of his Resurrection; otherwise, he who came in while

Chrysol. Serm. 75. *Angelus revolvit lapidem, non ut egredienti Domino præberet aditum, sed ut Dominum mundo jam resurrexisse monstraret: conservis ad credendum daret fidem, non ad resurgendum Domino præstaret auxilium.*

while the door was ſhut, could as well have came out while the Grave was ſhut. *Elizeus* raiſed another, not himſelf: the Apoſtles raiſed others, yet cannot raiſe themſelves: but *Chriſt* raiſed himſelf by his own power, which ſhews the Excellency of his Reſurrection above the Reſurrection of others. By all which you ſee our ſecond point fully cleared, that as the Scripture had foretold Chriſt ſhould riſe, ſo did Chriſt really riſe, and in the ſame manner.

Vid. *Bern. Serm.* 1. *de Feſto Sanctæ Paſchæ.*

III. We have one point more, *That there was a neceſſity Chriſt ſhould thus riſe from the dead*; intimated in the word *muſt*. For ſo the Scriptures did declare, not only that there was a conveniency that he ſhould riſe, that it may be he would riſe, it may be not, but *that he muſt riſe again from the dead*. Beſides, the fulfilling of all the Scriptures foretelling it, a double neceſſity there was of Chriſt's riſing from the dead, namely, in reſpect of himſelf, and in reſpect of us.

Firſt, In reſpect of himſelf, it was neceſſary, that hereby he might evidence himſelf to be the true Meſſiah, who was to come, and no Impoſtor, as the Jews blaſphemed. This was a ſpecial ſign of him who was to be the true Meſſiah, and therefore when the Phariſees cal-

led upon him for a Sign, he inſtanced in his Reſurrection, which was enough to convince them; and from hence Saint *Peter* draws his
Act. 2. 36. Concluſion, *Therefore* (namely, becauſe he hath raiſed him from the dead) *let all the Houſe of Iſrael know, that God hath made that ſame Jeſus both Lord and Chriſt.* Part of the office of Mediatorſhip, was Executed on Earth, but part thereof was to be Executed in Heaven; he ought to be Prieſt, Prophet, and King, not only a little while here on Earth, but for ever, his Kingdom was to be an Everlaſting Kingdom; now, in order to the execution of that part of his office of Mediatorſhip which was to be done in Heaven, neceſſary was it that he ſhould riſe from the dead.

Secondly, This was neceſſary in reſpect of us, were it but to remove from us the ſcandal of the Croſs. Unto the Greeks nothing ſeemed more ridiculous, than that men ſhould profeſs to rely upon a Crucified Chriſt for Salvation: and to the Jews this was a great ſtumbling-block: how could this great offence, ariſing from his ignominious death, be removed, had he not roſe from the dead? Religion had been left in a bad caſe, if Chriſt had not riſen. The Gentiles Religion, at that time, was no

better than Irreligion: the Jewiſh Religion was now grown ſuch a Yoke and Burden, that the World grew weary of it, and 'twas thought by the wiſeſt, that it was high time there ſhould be an end of that Yoke: ſo that, had not Chriſt riſen, the Chriſtian Religion, which was now to be the ſtanding Religion, had been but tottering, and all the Profeſſors of the ſame would have ſneaked away when they ſaw the Founder of their Religion conquered by death, and not able to riſe again. Had not Chriſt riſen, our Faith and Preaching had been in vain. What profit had there been in his Blood if he had not riſen? Surely none, but we had ſtill been in our ſins; that therefore the coſt of his Blood might not be in vain unto us, neceſſary was it that he ſhould riſe again. As alſo that we might have a teſtimony of the Father's ſatisfaction. Chriſt undertook to be Man's Surety, to diſcharge his Debts, and thus made himſelf the Debtor (as you heard very well explained laſt *Friday,*) ſo long as the Debtor is in Priſon, it is a ſign the Debt is not ſatisfied: therefore, that we might be aſſured the Debt is fully ſatisfied, the Priſoner muſt be let out, Chriſt muſt riſe, the Surety being ſet at liberty, now we are begotten unto a lively hope by

the Reſurrection of *Chriſt* from the dead. And neceſſary it was *Chriſt* ſhould riſe, as the firſt fruits of our Reſurrection, in which reſpect one of the Fathers well calls Chriſt, *The Captain of our Reſurrection*, leading the way to us that are to follow. The Law concerning the Firſt-fruits is ſet down in *Leviticus*, in which we may obſerve, that the lifting up the Sheaf before the Lord, did note Chriſt's riſing out of the Grave: and, as thoſe Fruits had the name of Firſt-fruits, becauſe they were the firſt that were gathered; ſo was Chriſt the firſt that roſe from the dead, the firſt that roſe in Incorruption, the firſt that roſe unto preſent participation of Glory: for all who, we read, were raiſed before him, did die again to take a larger Draught of that Cup they had before but taſted of; ſo that their Reſurrection was imperfect and incompleat, but Chriſt was the firſt that ever roſe by a full, compleat, and perfect Reſurrection unto the preſent participation of Glory. But that is not all, the Firſt fruits had a ſpecial reference unto all the reſt, ſo that all the Sheafs in the Field were holy by the acceptation of that; and in that Chriſt is ſaid to be the Firſt-fruits of them that ſlept; it ſhews, that he roſe for us, that our duſt might be ſanctified,

Juſt. Mart. Q. & Reſp. ad Græc. ὁ ἀρχηγὸς τῆς ἀναστάσεως.

Lev. 23. 10. *&c.*

S. Cyp. lib. de reſur. Dom.

Juſt. Mart. Q. & R. ad orthod. q. 85.

Bern. Ser. 1. de feſto S. Paſch.

ſanctified, our Mortality conſecrated to Eternity. Chriſt's Reſurrection hath an influence upon us in order to a twofold Reſurrection; a Reſurrection from the Grave of Sin unto the Life of Grace, and to the Reſurrection of our Bodies; for, beſides, that it is a ſtrong argument for the poſſibility of our riſing (the ſame power that raiſed Chriſt, being able to raiſe us) it hath the influence of an efficient cauſe upon our Reſurrection, he riſing not as a private Perſon, but as a publick Principle; if the *Head* be raiſed, the *Members* ſhall alſo riſe.

INFERENCES.

If Chriſt be riſen, according as the Scriptures declared there was a neceſſity he ſhould, then will he undoubtedly come to Judgment; for why roſe he, but to receive all Power in Heaven and in Earth. Know this, *That God hath appointed a day wherein he will judge the World by him, whom he hath raiſed from the dead.* Than which nothing can be more terrible to ſuch who are the Enemies of Chriſt, and lead an ungodly Life; he whom Death and Hell could not hold, how ſhall any thing hold him from revenging himſelf to the full, upon ſuch who ſhall Act. 17. 31.

ſhall be found his Enemies? If he were in the Grave, then you might ſwear and curſe, and be intemperate and unclean, and break all his Commands, dreaming of Impunity; but conſider, O Chriſtians, 'tis not a dead but a living Chriſt you thus diſhonour, who will come to call you to an Account; who, as he will be a bountiful Rewarder of them that ſerve him, ſo will he be a moſt powerful Revenger of the Injuries offered him!

We will not enlarge upon ſo ſad a Meditation at this time, 'tis a day of Joy, and much comfort is there in Chriſt's Reſurrection, eſpecially to thoſe who believe in his Name. If on any day you lift up your ſelves with Joy, then on this day when Chriſt did riſe, and lifted up his Head out of the Grave, the Jubilees in old time were the Figures of the Joys in this acceptable time; for by the Reſurrection of Chriſt every true Believer is ſet free from the hands of his Enemies, his Treſpaſſes forgiven, he is reſtored again to his intereſt in that Heavenly Poſſeſſion which was loſt in the tranſgreſſion of *Adam*. Here is comfort againſt the fear of Death; how may you triumph over Death and the Grave? *O Death, where is thy Sting? O Grave, where is thy Victory?* Aſſure

your

your ſelves, Death can have no Victory over you. *Tertullian* doth excellently and comfortably treat upon this point. *The Body* (ſaith he) *is as it were the Hinge of Salvation*; as we ſee in Baptiſm, *the Fleſh is waſhed* and ſprinkled with Water, that *the Soul* may be cleanſed. And when the Holy Ghoſt was given by laying on of hands, the *Body* was ſhadowed by laying on of hands, that the Soul might be enlightened with the Holy Ghoſt. Thus in the Sacrament of the Lord's Supper, *the Body* eats and drinks the Bread and Wine, Chriſt's Body and Blood Sacramentally, that *the Soul* may feaſt upon Chriſt, and be ſatisfied. It cannot therefore be imagined (as the ſame Father well argues) that the Body and Soul being thus joined in the Acts of Religion, ſhould be ſeparated in the Reward. Nay, we may further take notice, that where the work of Grace is truly wrought, the whole Man is renewed, the Body as well as the Soul; ſo then, if the Body be not raiſed, the new Man ſhould be deſtroyed, the Soul alone not making the new Man, but in conjunction with the Body. Suffer not therefore any to ſhake or unſettle you in this great Foundation-Doctrine of the Reſurrection. Though Heathens and Epicures may laugh

Tertull. lib. de Reſur. Caro ſalutis eſt cardo, &c.

Vid. Min. Fel. Oct. de idolorum vanit.

laugh at this as an old Wifes Fable, though Atheiſts and Hereticks may ſcoff at it as a Childiſh Vanity and Madneſs; yet, be not ſhaken, though it be a Doctrine above reaſon, it is not againſt reaſon. The Apoſtle ſo argues before King *Agrippa*, *Why ſhould it be thought a thing unreaſonable with you, that God ſhould raiſe the dead?* God's word muſt be made good, for he is as infallible in his word as in his nature; now, his word is, *That all who are in the duſt ſhall awake, and all that are in the Grave ſhall hear Chriſt's Voice, and come forth.* As for thoſe who talk of I know not what Vehicle of the Soul, to which it ſhall be then joined at the great day, other than the Body, in which it here dwelt in this World, and which is laid in the Grave, it is not only contrary to the Scripture, but to the Doctrine of the ancient Church *, which conſtantly teach, that the ſame Body which is laid in the Grave ſhall be raiſed, which can no way be ſaid of that imagined Vehicle, which never was in the Grave. For your farther confirmation, conſider the point of Juſtice and Equity, if it doth not require that there ſhould be a Reſurrection of the dead, in the very ſame numerical Bodies, for how elſe ſhould every one be rewarded according

* Epiphan. cont. Hæreſ. lib. 2. Tom. 1. item in lib. Anchorat. fuſe. Æneas Gazæus Theophraſt. Tertull. lib. de Reſurr. cap. 56. Dion. Areop. de Eccleſ. Hierarch. lib. cap. 11.

Equal

according to his Works? How can it ſtand with the rule of Juſtice, that one Body ſhould ſerve God, and ſuffer for God, and another Body ſhould be rewarded; that one Body ſhould Sin, and another Body ſhould be damn'd? As Chriſt did riſe in the ſame Body which died, ſo ſhall all men riſe *in their own Bodies.*

Many indeed are the vain Scruples of Atheiſtical Spirits againſt this Doctrine of the Reſurrection of the Body, as, how it is poſſible, when crumbled into duſt, and one Man's duſt mixed with another; nay, it may be, one Man devoured by another, and turned into his ſubſtance: How it is poſſible, that a Man being eaten by Fiſhes, thoſe Fiſhes again eaten by Men; that after ſo many mutations, changes, mixtures, alterations of Mens Bodies, they ſhould be raiſed the very ſame Bodies, and every one have his own Body? But if you be Chriſtians who have ſuch thoughts, give me leave to ask you what the firſt Article of your Chriſtian Faith is: Is it not this? *That God is Almighty?* If you believe this, it will be eaſy to believe the Reſurrection of the dead after never ſo many changes, ſince that to Omnipotency all things are poſſible. And cer-

This is anſwered by *Æneas Gazeus*, in his *Theophraſtus*. By *Juſtin. Mart. Q. & R. ad Græcos.* In alſo *Q. & R. ad orthod. q. 3. Athenag. de reſur. p. 43.*

* *Aug. de Civ. Dei. lib.* 10. *cap.* 30. *quanto honestius creditur reverti semel animas ad corpora propria, quam reverti toties ad diversa?*

tainly * this Doctrine concerning the rising of the same Body, is far more reasonable than their Opinion who held transmigration of Souls, or the passing of Souls into several Bodies, as St. *Austin* argues.

But why should we deny that power to God, which we see, (in a manner) in the Creature? Lay a heap of all sorts of dust together, Dust of Gold, Silver, Tinn, Wood, Iron, apply the Loadstone to this heap of dust, and it will sever the Dust of the Iron from all the rest, and draw it to it self: and shall we not believe, that God can know every Man's peculiar Dust, and separate it from the rest, yea, and raise it up to Heaven? Look again into Nature, and you may see enough to strengthen your Faith in the Resurrection of the dead. Consider the daily Resurrections in the World, and you may see our Resurrection shadowed in the Day and Night: The Sun sets and riseth again; see you not the Fruits of the Field, Herbs, Plants, Trees? do they not die, as it were in the Winter, and live again in the Spring? doth not the Corn Men sowe, die and rise again? *Theophilus* Patriarch of *Antioch*, follows this Argument at large.

Theoph. Patriarch. Antioch. ad Autol. lib. 1.

St.

St. *Ambroſe*, and ſeveral others of the ancients ſinge the *Phœnix* to prove the Reſurrection; which inſtance is ſo common, I need not ſpend time in relating it. Let us obſerve the workings of God in our ſelves, and we ſhall have no cauſe to doubt the Reſurrection of our Bodies. Conſider of what a ſmall beginning, at our Conception, God raiſeth ſo goodly a ſtructure as our Bodies, and you muſt acknowledge him able to raiſe them again. Nay, of what did God make Man at firſt? Did he not make us of nothing? Now, conſider, whether it be an act of greater power to raiſe a Body at the laſt day, of ſome matter yet remaining, or at firſt to make it of nothing. Therefore, with *Polycarp*, we may look upon him who denies the Reſurrection of the dead, as *the firſt begotten, and eldeſt Son of the Devil.*

S. Amb. Hexaem. lib. 5. cap. 23.

Polyc. Ep. ad Philip.

What Enemies need Believers fear, if Chriſt be riſen? He that was too hard for Death, will be too hard for any of your Enemies. He who hath overcome the great *Goliah* for you, can he not overcome the *leſſer Philiſtins?* What Calamities or Miſeries can you fall into, but you may fetch comfort out of Chriſt's Reſurrection to ſupport you under them? He that raiſed himſelf from the dead, hath power to

deliver us from all evil. This was *Job*'s Comfort in all his Afflictions, the ſumm of whoſe Argument is this, *God will raiſe me up at the laſt day*, therefore undoubtedly he is able (if it ſtand with his own Glory, and my good) to lift me up from this Dunghil again.

Have you parted from Believing Relations? there is no reaſon to mourn as thoſe without Hope, ſince Chriſt is riſen, and will raiſe them again to Life. And why ſhould we trouble our ſelves over-much at the Frailty and Infirmities of theſe Bodies? Chriſt is riſen, according to the Scripture, and this corruptible ſhall put on Incorruption, this mortal ſhall put on Immortality.

To conclude all, Is Chriſt riſen? Let us every one look into our ſelves, and ſee what power the Reſurrection of Chriſt hath had upon our Hearts. Riſen he is, but is he riſen in our Hearts? What ſhare have we in his Reſurrection? Good Chriſtians feel the power of his Reſurrection quickening them unto Holineſs. If we can truly ſay, he hath quickened us together with Chriſt, that would be ſomething to the purpoſe. There is a Reſurrection of Souls here, and of Bodies hereafter; 'tis the Reſurrection of our Souls here from the death of

Sin unto the Life of Grace, that is, the Fruit of Christ's Resurrection in all who are for Eternal Happiness. He that hath part in this first Resurrection, the second Death shall have no power over him. Let us learn to live as those who believe Christ's Resurrection, seeking those things that are above, where Christ sitteth at the right hand of God. It is the most unbecoming Frame for a Christian to be Earthly minded; for a Man to be grasping after the World; to have his Heart set upon his Covetousness, to be loading himself with thick Clay, to be still crying, *Give, give*, never to be contented with these outward things, with the Hog to be rooting in the Dunghil, and wallowing in the muck and mire of the World; Is this to live as becometh one who professeth himself to be risen with Christ? No assuredly. If we be Christians, let us not inordinately mind these things, let our Hearts be where our Head Christ Jesus is, let us seek the Mansions Christ hath prepared for us. For our Hearts to be panting after Christ as the Hart panteth after the water Brooks, every day to have our set times of Communion with God and Christ, to be angry at what ever draws our Hearts aside from Heavenly things, to be

frequent

frequent in Holy Contemplations, pondering in our thoughts the weightiness of that Crown of Glory prepared for us, to be in daily longing expectations of the coming and appearing of our blessed Saviour; this is to live as becomes those who believe Christ is risen, according to the Scripture: To whom with the Father and the Holy Ghost, be all Honour and Glory, now and for evermore. *Amen.*

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